2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

smallpox epidemic of 1837. The orphans were taken in by the females according to clan affiliation and reared as their own children.

Suicide was rare among the Mandan. The only instances remembered by Mandan informants were immediately following the last smallpox epidemic. When a household had been nearly exterminated, the remaining females frequently took their lives. Crows Heart thought that suicides were buried and that their spirits did not reach the spirit world. Scattercorn remembered hearing of two girls who hanged themselves in 1837 in the village where her father lived and said that they were placed on the scaffold which was built by her father whose sister sent the spirits away at the end of four days.

The last murder of a male occurred among the Mandan in 1820, part of the Mandan separating from the village group to live on Eagle Nose Butte until 1823, when the relatives of the murdered man invited them to return to Fort Clark Village. One who had been murdered was treated as though he had been killed in battle or had died a natural death. There was the usual preparation of the body by the relatives of the father's clan. The murderer, if caught, was killed by the murdered man's male siblings or clansmen, and his body was buried at a distance from the village. No rites were performed to send his spirit away. The murder of a woman by another woman was treated lightly and settled by a payment of goods.

The Mandan, and in later years the Hidatsa also, were accustomed to collect the bones of their relatives after the scaffolds on which they were placed had rotted and fallen to the ground. The skulls were taken to a place adjacent to the scaffolds and there arranged in circles of which there were a number near each village. Scattercorn claimed that the skulls of each circle were of closely related people who had belonged to the same clan and that these shrines enhanced the "sacred powers" of the Woman Above bundles which were a part of the shrine.[4] If these were clan shrines, the practice of arranging the circles according to clans must have been abandoned after moving to Like-a-Fishhook Village, as there were only two or three circles at most, and the Hidatsa made simultaneous use of these shrines

4. See Catlin, *op. cit.*, pp. 151–52, for an eyewitness description of these circles.